REVIEW ARTICLE

CONCEPTUAL STUDY OF THE HOLISTIC HEALTH EFFECTS OF VAMANA KARMA (EMESIS THERAPY) IN AMLAPITTA BY NIMBA (AZADIRACHTA INDICA) KWATH

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ABSTRACT

In today’s world people are very conscious about Mental Health (Manas bhava). The new word added in modern medicine called as Holistic Health. Holistic health comprises two aspect physical as well Mental Health. Acharya Madhav mentioned Amlapitta (Non ulcer dyspepsia)¹. In this disease patient afflict physically as well as mentally due to pitta dosha. Pitta may get aggravated because of Manasik (Psychological), aharaj (dietary regimen) as well as Viharaj Hetu (lifestyle regimen) which produce symptoms like Chaardi (vomiting), Amlodgara (sour eructation), Kanthdaha (throat burn), Hrudadaha (heart burn), Utklesh (nausea), Avipaka (indigestion) which collectively termed as Amlapitta (Non ulcer dyspepsia). Vamana procedure has got effects on Mana (mind) also. This can be considered as holistic approach of Ayurveda means which covers Sharira, Manas and Indriyas. So, here main aim is to study the Holistic Health effects of vamana karma (Emesis Therapy) in Amlapitta (Non ulcer dyspepsia) by Nimba (Azadirachta indica) kwath. Objectives are to do literary study about the signs and symptoms of Amlapitta (Non ulcer dyspepsia) and to do literary study on the mansik bhavas (Psychological factors) with the help of validated questionnaires (viz. The Health - Promoting Life Style Profile II, Quality of life SF-12 Health Survey, Self Efficacy, Beck Anxiety Inventory, Interpersonal Support Evaluation List, Sarason Social Support, The perceived Stress Scale) in Amlapitta (non ulcer dyspepsia). By Vamana karma, kapha & pitta may expel out from amashaya (stomach) thereby uprooting pitta dosha. Nimba (Azadirachta indica) have kapha pitta alleviation property which may helps in curing Amlapitta.

Keywords: Holistic Health, Amlapitta, Vamana, Nimba (Azadirachta indica)

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INTRODUCTION
In present era, changes in life style and food habits leads to imbalance of sharirika doshas, as well as mansik doshas which is the cause for Amlapitta (Non ulcer dyspepsia). In Amlapitta (Non ulcer dyspepsia) there may be severe amloudgara (sour eructation), hruddaha (heart burn), kanthdaha (throat burn), utklesh (nausea), avipaka (indigestion), resulting in discomfort and agony in the persons which increases the anxiety level and hampered the interpersonal support, social support and also reduces self efficacy which directly increases the stress level. Vaman is the main treatment in amasayagat vyadhi, pitta vitiation occurs in amasaya ; with the help of Vamana, kapha & pitta are expelled out of body through oral route which may result in reduction of all symptoms of Amlapitta (Non ulcer dyspepsia) and also may improve the quality of life by reducing the agony and discomfort which is due to the Amlapitta (Non ulcer dyspepsia). So here we will study effect of vamana (emesis therapy) on saririka dosha as well as mansik bhavas (psychological) in Amlapitta (Non ulcer dyspepsia) with the help of standardized questionnaires.

AIM: Holistic effect of the vaman karm (emesis therapy) in Amlapitta (Non ulcer dyspepsia) by Nimba (Azadirachta indica) kwath.

OBJECTIVES:
- Literary study about the signs and symptoms of Amlapiita (Non ulcer dyspepsia).
- Literary study about the manas bhava (psychological factors) with the help of validated questionnaires².

MATERIAL AND METHODS:
Vamana (emesis) procedure by Nimba (Azadirachta indica) in Amlapitta (Non ulcer dyspepsia) has been studied from Sharangdhara. All the references regarding Amlapitta (Non ulcer dyspepsia), Nimba (Azadirachta indica) kwath and manas bhava (psychological factors) are collected from Bruhatrayi and Laghutrayi and compilation is done.

Previous work done

Literary search:
- As the main focus is on the Holistic so, according to charaka vamana karma (Emesis therapy) also has effect on the buddhi, indriya, satva etc \[^3\].
- According sushrut, hridaya, kantha and mastishka shuddhi occur after vamana (Emesis therapy) viz. mana, buddhi, indriya sthana. It means vamana (Emesis therapy) has effect on mana, buddhi and indriya. \[^4\].
- Ayurveda is an ancient science which has described health science in the form of day regimen, seasonal regimen, night regimen, etc. Changes in lifestyle leads the disease like Amlapitta (Non ulcer dyspepsia) \[^5\].
- In Amlapitta (Non ulcer dyspepsia), there is avipika, utklesa, klama, amlodgara, chhardi resulting in discomfort and agony in persons. Amlapitta (Non ulcer dyspepsia) if not treated in time it may leads to various complications such as parinama shula i.e. ulceration, hence proper diagnosis & effective treatment is mandatory \[^6\].
- Yogratnakar, priory mentioned vaman (emesis) therapy in Chikitsa Sutra (Treatment principle). So Vaman is emphasized in the treatment of Amlapitta Vyadhi (Non ulcer dyspepsia) \[^7\].
- According to Sharangdhara, in pittaj vikara vamana (emesis) can be given by Patola, Vasa, Nimba (Azadiractha indica). Hence Nimba (Azadiractha indica) bark can be used as vamak dravya \[^8\].
- In today’s era due to fast food and irregular diet pitta may aggravated which is also the main cause of anger which further disturb the Life Style and Quality of Life, vitiated pitta also increases the agony in the persons which indirectly aggravate the Stress and Anxiety level.

DISCUSSION: Pathophysiology of Amlapitta (Non ulcer dyspepsia)
Consumption of aetiological factor

vitiation of Agni

Production of Ama

vitiation of Pitta

Process of fermentation (Shuktata)

Spread in Ahara & Ahara Rasa

Localisation in Amashaya (Ashaya Dushti)

Develop Amlapitta

Adhoga Amlapitta (Vata Dominance)

Urdhwag Amlapitta (Kapha Dominance)

Sanchaya

Prakopa

Prasara

Sthansansṛaya

Vvakta

Bheda
Probable Samprapti Bhanga of Amlapitta (Non ulcer dyspepsia)

Role of vaman in Amlapitta:
In Amlapitta (Non ulcer dyspepsia) vyadhi pitta dushti occur in Amashaya (Stomach) particularly in Urdva amashaya. Nimba (Azadirachta indica) may induce gastric irritation and thereby stimulate the vagus nerve. The vagus nerve may immediately activate the Vomiting centre via CTZ (Chemoreceptor trigger zone). From vomiting centre, impulses go to the skeletal muscle of
abdominal wall, smooth muscle of stomach and muscle of diaphragm. It may result contraction develop in the diaphragm and anterior abdominal muscle. Contraction of abdominal muscle may rise of intra abdominal pressure and rise pressure of stomach also. Therefore lower oesophageal spincter get relax & there by leading to initiation of bouts. It may resulted vitiated pitta get expelled out by bouts of Vamana.

In Amlapitta (Non ulcer dyspepsia) raja and tama attributes of mana has been affected due to the vitiation of kapha and pitta. After Vamana (emesis) vitiated kapha and pitta get expelled out from the body which may reduces rajaguna and tamaguna of mana which directly fulfill the main aim of the study i.e. indriya shudhhi and mana prasadana.

Chaardi (vomiting), amlodgara (sour eructation), kanthdaha (throat burn), hrudadaha (heart burn), utklesh (nausea), avipaka(indigestion) symptoms may get reduced after Vamana (emesis) due to maximum dosha expulsion and ashaya shudhhi, ama dosh nirharan, shuktata nash, vidagdhanash and malibhuta shleshma nasha by Vaman (emesis).

Role of vamana in holistic health:

According to charaka vamana karma (Emesis therapy) also has effect on the buddhi, indriya, satva etc. [3].According sushrut, hridaya, kantha and mastishka shuddhi occur after vamana (Emesis therapy) viz. mana, buddhi, indriya sthana. It means vamana (Emesis therapy) has effect on mana, buddhi and indriya.[4]

Improvement in health promoting life style and quality of life after performing Vamana therapy due to eradication of dusit pitta, kleda nash results into Agnivrudhhi, along with dhatwagnideepan manifests in terms of all symptoms like improvement in energy level and locomotors activities. Patient may be more communicable with other people. Another reason is that, after Vamana (emesis) therapy i.e. mana shudhhi takes place. Purification after Vamana therapy i.e. malibhut shleshma expulsion, kleda expulsion, vata niyaman happens as the obstruction may be released which may result in prakrit rasa nirman, samyak vyana vahan, mana shudhhi. This Kapha Shuddhi may result in lowering anxiety scale, which is mainly related to rasavaha srotas dushti, pranavaha strotas dushti, and vague symptoms related vatavydhi. After Vamana (emesis) therapy subject may show slight improvement i.e. reduction in the symptoms of stress related to Manovaha Srotas.

Role of action of vamak kashay in Amlapitta:
Vamana (emesis) with Nimba (Azadirachta indica) kashay mixed with Madhu and Saindhava as vamaka,(emetic drug) and
Yashtimadhu (Glycyrrhiza glabra) kashaya as Vamanopaga may absorbed due to their virya and reached to the hridaya and through dasha dhamani circulate in whole body and reaches into the sthula and sukshma srotas. Nimba (Azadirachta indica) may do the pitta utkleshna by its Katu (bitter) rasa. Yashtimadhu (Glycyrrhiza glabra) by their Madhura (sweet) rasa and shita virya (cold potency) may do kapha utkleshana. Madhu with its yogavahi and chhedan guna does kapha vilayana which helpful to facilitates vaman karma and due to Lavana (salty) rasa of Saindhava, kapha vilayana may occur. After the dosha expelled through urdhwabhaga, suktata nash and Vata niyama, pitta-kapha sodhana may occurs and results in upashaya in Amlapitta (Non ulcer dyspepsia).

CONCLUSION:
On the basis of observations and discussion it can be concluded that Vamana (emesis) karma with Nimba (Azadirachta indica) as a Vamaka (emetic drug) and Yashtimadhu (Glycyrrhiza glabra) as a Vamanopaga may be effective in context of Holistic Health Effects (manas bhava) and also may effective in Amlapitta (Non ulcer dyspepsia) disease.

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